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FEBRUARY, 1898.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVIII.

FEBRUARY, 1898.

No. 2.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

THE PROGRESS OF SHAKERISM. NO. 2.

By Elder Henry C. Blinn.

IN the forming of the Shaker Communities, ministers, deacons, lawyers, doctors and tradesmen of all kinds were brought together, with their wives and children, and they were quite like those mentioned by the Apostle in Corinthians, Galatians and Ephesians, and like those who are found in every city and village. So soon as the Community was organized a Christian discipline was brought forward, and by multiplied, gradual steps the work has past on through many degrees of religious experience.

The sermon on the Mount now became the subject for contemplation, as preferable to the study of military tactics or to the accumulation of selfish interests. "To live righteously, soberly and godly in this present world," became a theme for practical righteousness, as this new family or church of Christ came out from the relations of the old inheritance, and were baptized into that life which comes from God. These old heroes of the Revolution had now enlisted in the army of the Lord, and were fighting as zealously for the kingdom of God, as they had fought for the success of their national freedom. In the service of their country, and in the service of their God, they became the victorious conquerors and could rightfully say with the Apostle,—“We have fought the good fight, we have finisht our course, we have kept the faith.”

It was a wonderful reformatory work that these soldiers of the cross had entered, and in their zeal to fight against the sins of the world, many things

were past over, that at a later date must be brought to the test of a Christian discipline.

While there may be much neatness and much kindness among Americans, there may also be much love for tobacco and strong drink. The orators want it when they make a speech, and the ministers of an earlier date wanted it when they preached a sermon. One of the old poets tells us why tobacco was so largely used,—

“Men of sound reason used their pipes,
For colic pains and stomach gripes.”

A record of the installment of a Christian minister informs us that two barrels of New England rum were purchased for the company. During the few past years the temperance people and the anti-tobacco society have accomplished a wonderful work.

It was customary in the earlier part of the century to place before all visiting friends, the glass and decanter. Sometimes it was a glass of common cider, while at other times it was blackberry or strawberry wine, or perhaps a glass of cider brandy. Regular drams of spirit were taken every morning before breakfast, and then more or less cider at each meal.

At the time of establishing the Shaker Community and the accepting of a Christian life or discipline, as leading toward a more spiritual order, all the elements of human nature were brought together. These had existed in the family of man since the day that they entered the garden of Eden. In some communities might be found not less than three hundred people of all ages, of both sexes, and with multiplied religious professions.

In the year 1828 a temperance wave past over the United States, and the several Societies of Believers at that time agreed to discontinue the use of the morning dram and the practice of placing wine or cider before any visitors. No spirit was to be drank except by order of a physician; and from this date a markt reformation began. It had, strange to say, taken some forty years to be able to comprehend the necessity of this advanced step in Christian progression.

Altho the subject of temperance was more earnestly agitated in England than in America, yet neither those in the Christian church, nor many out of the church made any special change for several years.

In 1837 the subject of eating and drinking was agitated and became a matter worthy of consideration by those who had accepted the life of Christ, and were learning how best to accomplish the most good as Christians of the resurrection order. The subject was brought before the people in several Societies, and quite a large number of the Brethren and Sisters abstained from the use of fat and blood and from the grosser kinds of meat that came to the table. Some even abstained from meat of every kind, and no less from the use of tea and coffee. This was in accordance with the spiritual profession of the Shakers and could not otherwise than do a large amount of good.

Up to this date the majority of good Christian people had given but little or no thought to the subject of dietetics and were quite well satisfied to eat that which was placed before them, asking no questions. A slice from a ground hog was accepted with the same relish as a piece of roast beef, while a "coon" well basted was a tidbit for an epicure.

Believers in the Bible must be interested to know that Abraham has the honor of being the first reformer in this line and that he made a radical change from the customs of his day. Moses followed the example of Abraham and made more advanced regulations in dietetics. A most remarkable success attended the children of Israel, the foundation of which was laid while on their wilderness journey. At the time that Abraham instituted the reformation, the human family ate very much as did the wild beasts, and like them made fat and blood a luxury. The Bible holds on record this remarkable commandment,—“Every moving thing that liveth shall be meat for you,” and the race has followed this to the very letter.

Every thing that could be procured, whether on the land or in the water, whether beast, bird or reptile has probably been used more or less for food. Strange as this may seem, the carnivorous, and even the omnivorous habit still rules the human race and so late as the nineteenth century, the civilized nations find appetizing food in the cooking of reptiles. As food and drink have a ruling influence over the mind for good or ill, no Christian can well afford to allow the subject to pass without a thorough investigation.

(To be continued.)

ENROUTE.

By Aurelia G. Mace.

IT was a lovely morning,—the 22nd of October 1897—when Elders William Dumont and Henry Green, Eldress Elizabeth Haskell and the writer started from Alfred, Maine, for a visit to the Societies of Believers in New Hampshire. Through a clear, crisp atmosphere, the smoking engine hurried us along, over hill and through dale, by pleasant woodlands and cultivated farms to Alton Bay. Then for a number of miles, along the shores of Lake Winnipiseogee, through whose clear, placid waters could be plainly seen the white pebbly bottom of the lake. One view of Mt. Washington, far to the north-west and we are off to Laconia, at which station we are made glad by meeting two Brethren from Canterbury, Elder Benjamin Smith and Brother Arthur Bruce, with carriages to take us to their pleasant village twelve miles distant. We arrive as the shades of evening are falling and are welcomed to one of our most beautiful homes, by our own Brothers and Sisters. All things needed for our comfort are amply supplied by their love and care. The days of our visit come and go, all pleasant days, bringing pleasures and surprises manifold.

In the Office of THE MANIFESTO, our beloved Elder Henry C. Blinn, explains to us the machinery by which our thoughts are stamped upon paper, and the little pamphlets are made, which carry our ideas to the Societies of Believers and to the outside world; all done under his watchful guidance. He then took us to his museum where are carefully stored many relics of old, so interesting to us in these latter days. We saw the skeleton in the closet, reminding us that we are "fearfully and wonderfully made," and while these earthly forms are mouldering to dust, the spirit, which is the reality, is marching on in the beautiful life beyond.

We are visiting with those we have long loved, and surrounded by scenes which call to mind historical events of the old times. Not the least of these is the building in which the Sacred Roll was printed in the year 1843. Before us, we seem to see Philemon Stewart in all the glory of his great inspiration. Of our company, only one can remember those days.

The evenings are delightfully enjoyed. One evening we listen to the quartet, to the piano and organ; the next to the orchestra; but the evening in which the pilgrims marched to the Holy City, was the entertainment which took the palm. We saw the beautiful city with its battlements and towers. We saw the shining ones passing out and in, guiding the pilgrims along their weary way. We saw Doubt and Scorn and all the powers of evil vanquished. Then the door was opened to receive them, amid the rejoicing of the angels.

At this time there came a scene for which we were wholly unprepared. Elder William Dumont said to Elder Henry Green, "Let us go in, it may be our only chance." So they past in, and "in my dream," I saw them no more.

Under the loving control of Eldress Dorothy A. Durgin, these entertainments are perfected and carried out. The magnetism of her spirit smooths down the roughness, always strengthening the weak and drawing out the good. It is the divine Mother Spirit, in her, personified.

"Beauty reigns all around thy borders,
Where her lovely feet have trod,
Peace and order, love and union,
In the power and gift of God."

As time passes on, the Sabbath comes. This day is marred by no cloud. It is a perfect day. At the appointed hour, the Sanctuary is opened, not only for the Believers, but also for those friends who choose to attend. The singing is in perfect harmony, and most beautiful and inspiring.

In this service we had the privilege of listening to a discourse from Brother T. A. Dwyer, late from the outside churches, and now established in the New Jerusalem which hath come down from God, out of heaven. The Word is held forth in perfect language, and as the Testimony of true Shakerism falls from his lips, we can not wonder that the two thousand, who listened to his

pleading tones in the Universalist church in Laconia, turned to their homes in tears of joy and new resolves for the future. Thus will the old heavens and earth pass away and all things become new. This day came to a close like the others, and it will never be forgotten.

In the course of the coming week, Elder Henry C. Blinn and Eldress Emeline Hart conducted us to their home in Enfield. Places of interest were pointed out to us along the way. We past the birth-place of the immortal Webster, and the Webster Lake, where, in youthful days, he spent hours of recreation in fishing. The journey was made very pleasant for us, and the time past quickly, bringing us to their home in Enfield. Eldress Joanna Kaime met us at the door, and her kind welcome gave us the assurance that we were not among strangers, but with our near and dear relation. Great kindness is shown to us in this home, where Elder Abraham Perkins spent so many years of his devoted life, the home of his heart's deep love.

We remained nearly a week in this beautiful place, visited the North family, which was the home of Elder John Lyon, that great expounder, who kept the sieve full and kept it shaking. Would that he were here now, to continue the work, until the deserted villages were filled with the "Elect," "Sought out and chosen."

The scenery here is magnificent. The Brethren of our company went to a lake, far up the mountain, on the west, fifteen hundred feet above the level of the village, from which the Society is always sure of an abundant supply of water. It seems to be in the crater of an old volcano, and there is no danger that it will ever break away and damage property.

Elder William Wilson very kindly took us around Mascoma Lake, east of the village, pointed out the spot where the first Shaker meeting was held in New Hampshire, where the home of James Jewett, the first convert, was situated and where John Cotton received faith; he being the first one to bring the gospel testimony after the order of our Church, into the state of Maine. That meeting was held the 8th of Sept. 1782.

We stopt a day over our time that we might meet Eldress Rosetta Cumings and Sister Caroline Whitcher and three young Sisters who were absent from home. We enjoyed a lovely visit with them in the afternoon. In the evening had our farewell visit with the Ministry and Elders, only for the present, however; many meetings are to be in the future.

The next day we were taken to the station by Brother George Baxter, and saying farewell to him until our next meeting, we retraced our way to Canterbury. When we arrived in Concord the rain was falling in gentle showers. Elder Henry Green left us at this point for Boston, homeward bound. We were expecting Sister Lucy Ann Shepard and a company of Sisters from Canterbury, who were on their way to Boston. We enjoyed an hour's visit with these loved ones, and then went on to Canterbury with the young Brethren, leaving the Sisters to take the train. When we drove up to the Office,

many anxious ones were there to meet us; altho the rain was pouring, the quartet was out singing of the "patter, patter of the rain."

One day more in lovely Canterbury, which is to be well improved. We are granted another short visit with our dearly loved Sister, Asenath Stickney, who is suffering from injuries received by a severe fall; also an additional visit with Sister Harriet Hastings whom we have all known to love. Then we enjoy a delightful season with Elder Abraham Perkins and tell him of our visit to his home in Enfield. He bears up remarkably under his ninety years.

By the kindness of our Canterbury friends, Sister Ednah E. Fitts is to accompany us to our home at Sabbathday Lake, stay with us during the winter and teach music. The last morning arrived, and with Sister Ednah we are taken to the station in Laconia. Here we part with Elder Benjamin and Brother Arthur, who have been so kind to us, and we are on our way home. We stop at Alfred over night and go on to Sabbathday Lake the next day. All is well. We again take up the thread of life in the old accustomed way. Our music teacher arranges her classes and commences her labor of love. Music is in the atmosphere and a song of rejoicing in our souls,—a song that can only be learned by the hundred forty and four thousand. The half has not been told.

Sabbathday Lake, Me.

PRAISE.

By Annie R. Stephens.

FOR the rich autumn days, the summer's rare treasures,
That past like a glad spirit's flight;
For the gift of our lives, their unfailing pleasures,
We thank Thee, O Father of Light!

An unending chain of mercies eternal
From life's rosy dawn to its close,
Has filled all our days with blessings supernal,
While joy like a fountain o'erflows.

We'll count the calm hours of sunlight and gladness,
And walk where the hope-light appears,
We'll banish the clouds of sorrow and sadness,
And praise Thee through smiles and through tears.

Then hear, Father, hear our songs of thanksgiving,
Accept our sweet incense of praise;
Our voices shall tell in the courts of the living,
The worth of our fullness of days.

Mt. Lebanon, N. Y.

FORGIVENESS.

By Eva Larkin.

WHEN an experienced woodsman hews down a tree, he can not only tell the age of the tree by the wood grains exposed by the cutting, but by close observation he can read the history of past seasons. Each has left its impression upon the wood, the dry or rainy, pleasant or dreary periods are plainly discernible.

So with our life. Each year adds to our spiritual growth, each trivial act forming a tiny grain, which in the future will tell what the life has been.

As the tree grows, each year the outer ring is pushed toward the centre, leaving a place for the new growth constantly forming.

So our characters are daily adding new growth. What we now give or receive, our thoughts and words, as truly as deeds, in process of time is pushed into the heart-life becoming a part of our characters.

As good wood is not formed in constant sunshine, neither is the truest life obtained by continual prosperity. Days of wind and rain, of trial and disappointment are necessary to a full development; and temptation firmly resisted, proves the strengthening tissue. But how often when yielded to they make upon the character, a blemish. We may be rude and ask to be excused, or thoughtless and implore forgiveness until the "seventy times seven" have been fulfilled, in a thoughtless half-hearted manner, but such sorrow does not work repentance. If we are sincerely repentant and in humility, pray for strength to atone for the wrong committed, it will be given.

When this spirit prompts a search for forgiveness we own our hatred of wrong, acknowledging before others our standard of right, thus strengthening our purpose to live more perfectly in the future. When again tempted to a like sin, we will think, "I met this evil once and was conquered by it, this time I will be the conqueror, for the seal of true forgiveness is, 'Go and sin no more.'"

In the battle of life we often are wounded; sometimes unknowingly, by those around us, while at the same time we may send a dart at another, wounding those whom we hold dear. So it behooves us often to apply to the needs of others the oil of love and forgiveness, that we may in return merit the same. If we are wounded while fighting for the right, so deeply wounded that we feel we can no longer stand, we need not regret it, for it is only by losing the natural life that we gain the eternal.

The soldier who returns from battle, bearing many scars as test of faithful service, is more honored than he who flees from the dangers and escapes unharmed. So the Christian approaching heaven's gate, when the battle is ended and the final roll is called, will count each scar an honor, while the dangers are forgotten in the joy of the welcome, "Well done."

Shakers, N. Y.

THE EVERLASTING TRUTH.

By Hamilton DeGraw.

FOR the advancement of the human soul along the lines which are nearing that goal, to reach which has been the hope of the founders of all forms of religious belief, and the desire of reformers in the political world for ages, organizations have been established among men for the purpose of solidifying and making the efforts to that end more effective. In reviewing history it is plainly realized that necessity is the parent of the forces that are evolving human destiny. For a larger scope and a broader freedom that will enable life to realize those conditions which are more favorable for its advancement new sects and parties have been established; the result of a breaking away from the old lines of thought which formerly controlled. The effort to attain this ideal is not prompted by the desire to win fame, for the percentage of such lives as have been recognized by their contemporaries is so small in comparison to the whole as hardly to be discerned.

When in the course of human events the vestments worn by nations and races, by sects and parties have become outgrown, ragged and moth eaten, there must be a change. It is not merely a question of like or dislike, for from its exalted station the everlasting truth has given the command to advance, and obedience must be rendered. The Reformer who undertakes the beneficent task of educating human thought to a higher standard of duty must be a soul that is in close communion with its divine Parentage and can receive its inspiration unmixt with human follies and wrongs; one who can meet the errors that afflict life with an unflinching look and condemn its infamous reign without cringing. One who has received the everlasting truth in his life and made it his permanent possession.

"What is Truth?" This was the question asked of the divine Teacher and is being repeated by every one who realizes that his life is capable of further unfoldment, and is anxious to come into a more perfect knowledge of that power which is able to clear away the debris of false ideas and customs and illuminate the soul with more perfect light; and as that is attained the answer is given. Human progress is not the result of forces moving in a confused and unorganized manner, but like the student in the rudimentary school who is led up to higher grades by a systematic development of the latent powers, so is the unfoldment of truth in its varied manifestations to the soul who is prepared to receive it. We are astonished at the operation of laws which are evolving from apparent chaos an orderly condition, and call it the mysterious. That border land loses its claim for recognition in proportion as the truth is made manifest.

No arbitrary lines can establish the boundary with—no further shalt thou go—for being the offspring of the infinite Spirit we can only be satisfied when striving to attain unto our destiny. The advance thought of one generation

is the conservative of the succeeding ; for with the experience gained through the success and failures of life comes the knowledge which enables us to understand that the spirit of truth is the one supreme and Almighty power.

The environments that to the outward sense control the individual life, many times prevent it from realizing that "there is a Divinity that shapes our ends, rough-hew them as we may," even making the wrath of man or his ambition for personal honor redound to the benefit of his fellow-beings. Bonaparte, the central figure in those mighty events which the opening years of the nineteenth century witnessed is the most prominent one of modern times. The scourging that was given to the effete despotisms of Europe that were styled civilized and Christian governments but whose principle object for existing was to live on the plunder extorted from the people regardless of the cries of the oppressed and which compelled them to come to the people as supplicants asking for help to resist the invader, granting concessions which the ruling powers have never recovered, proving that life is more than the result of external forces, and that the immortal principle which alone can make free is the directing power in human events.

When all the energy of life is given for the purpose of developing this principle, the question is not asked,—Is it popular? What will the people think? But is it right? The uplifting power of truth is best exemplified in the words of the divine Teacher,—“If I am lifted up I will draw all men unto me.” The higher plains of thought and life can offer no compromise, and if we would commune with the dwellers it must be by ascending to their ideal. Garrison when he was contending against the powers of slavery said, “I will not retract one word, and I will be heard.” Expediency, thou art a delusion and a snare. The honest man is honest whether material gain or loss is the result. Policy can not sit as an honored guest in the parlor of the soul who is entertaining that Comforter, even the Spirit of Truth which alone can grant absolution from the conditions of servitude from which every progressive soul is longing to be free.

Shakers, N. Y.

A PRAYER.

O HOLY SPIRIT OF GOD take me as Thy disciple: guide me, illuminate me, sanctify me. Bind my hands that they may do no evil; cover my eyes, that they may see it no more; sanctify my heart, that evil may not dwell within me. Be Thou my God; be Thou my guide. Whithersoever Thou leadest me I will go; whatsoever Thou forbiddest me I will renounce; and whatsoever Thou commandest me in Thy strength I will do. Lead me, then into the fullness of Thy truth. Amen.

THE MANIFESTO.

FEBRUARY, 1898.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to
HENRY C. BLINN,
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TERMS.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

December.

Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.	Snow.
1896.	24.42	$\frac{1}{2}$ in.	8.5 in.
1897.	29.97	4. "	2 ft. $9\frac{1}{4}$ "
Highest Temp. during this mo.	58	above 0.	
Lowest	"	"	8 "
Number of rainy days	"	"	4
" " snowy	"	"	8
" " clear	"	"	6
" " cloudy	"	"	13

Dec. 31, 1897.

DECEMBER, with its terminus, passes 1897 into the vortex of by-gone years, laden with two feet of pure white snow for a winding sheet. We willingly bid adieu to the past year with all its pleasantness or unpleasantness.

Altho storms and clouds have been superabundant, yet we share one of life's choicest blessings,—good health. While sickness is very prevalent, yet, our family have escaped its contamination, for which neglect we are truly grateful.

Christmas was a festive day with us. The youth and children did themselves honor and made the day replete with enjoyment by their juvenile manifestations. Our dining-hall was beautifully festooned with woodbine and other ornamentations. While we were seated at the breakfast table, boding no surprise, we were suddenly serenaded by the juvenile company marching into the room, appropriately caparisoned and surrounding an organ they had placed in the room, gave us an unusual musical entertainment both vocal and instrumental. At the conclusion, the band departed as quietly as they had entered.

In the evening we met in the dining-hall and had a season of enjoyment which was made doubly pleasant by the enthusiasm manifested by the young, even to the least. The meeting was interspersed by recitations alternated by vocal and instrumental music. An hour or more was filled by the young people, and the ancients of the mansion were made glad by the inspiration which permeated the meeting. At the close of the sociable we were treated to the bounties provided by those in temporal care. In this the young people were the waiters to carry the viands and drink and confectionary about to the company. As pleasant as the entertainment was, the nobility exhibited by the actors, filled the hearts of we recipients with a love and Christian blessing for them that language is incapable of expressing.

Calvin G. Reed.

South Family.

Jan. 1898.

CHRISTMAS morning dawned cold, clear and breezy. St. Nicholas made his annual visit to our home through the agency of

Sister, Polly C. Lewis, leaving useful and delicious gifts for each member. St. Nick and St. Polly made Christmas pleasant to all. Sister, Polly has past the eighty-third mile-stone of her earthly pilgrimage. Her life since a child of four years has been spent at the Mt. Lebanon family where she still lives to love and bless all who come within the radius of her benign influence.

Christmas afternoon a party from this place attended a reunion and festival with our friends at Second family. The time was devoted to singing, reading, speaking and recitations; the hours glided away all too quickly; the interlude was an enjoyable repast from the liberal supplies of old Santa Claus, the people's best friend. One of the interesting features of the occasion was the fine violin exhibitions rendered by (brother) "Paul an apostle of Jesus." Each act in the program was perfectly rendered. The family hall was richly decorated with evergreens artistically arranged, reminding us of the Evergreen shores where the Christmas bells will daily chime and friends will meet in that happy clime.

PROGRAM.

Hail all Hail,	Song by All.
Introductory Remarks,	by the Elders.
Life of Christ, Dialogue.	Ida and Susie.
I Would Rather Be a Farmer,	Poem.
Violin Solos.	Paul.
Love Divine,	Song by All.
The Little Heart,	Poem. Lena.
Grandfather Snow,	Poem. Mabel.
The Household Tragedy,	Poem. Lillian.
Carol, Brothers, Carol,	Song by All.
I'm Always Well,	Poem. Boys.
The Question Answered,	Poem. Ida.
Family Financiering,	Poem. Lillian.
Bird Song,	Poem. Behave Yourself.
One Hundred Years Ago,	Song by All.
Christmas Bells,	Song. Little girls.
Song of Christmas,	Poem. Beattie.
Informal Prayer,	Poem. Lena.
Ding Dong,	Song by All.
Home, Living Christ,	Ida. Susie.
Closing Song,	Praise ye the Lord.

The old year 1897 expired in silence and was buried in a snow bank. The New Year 1898 is hard at work finishing what 1897 failed to accomplish of blow and snow and bluster. Sunday morning

Sister Louisa Rice the family veteran who has witnessed eighty-five winters went weather exploring and returned with the information that the mercury recorded ten degrees below zero. Only a few were brave enough to encounter the cutting atmosphere. Sister Louisa is the good Samaritan of our family.

Genevieve DeGraw.

Shakers, N. Y.

Jan. 1898.

THE festive season of Christmas and New Year has come and gone. Its record we hope will be a verdant spot in the memories of those who were the participants. Willing hands placed a beautiful evergreen tree in our chapel, and with its brilliant illumination from the candle lights presented a very cheery aspect. But best of all was the burden of gifts placed thereon by that dear old friend Santa Claus. He must have a splendid memory as no one was forgotten. On Christmas eve we met to receive the gifts that he had to bestow. Hope that every fireside and home in our land was visited.

While we step on the threshold of the New Year and find its page clean and white we question what will be its record at the close? Just what we make it. Only one moment at a time is all we have to carry and the future ceases to be, by becoming the present.

As we read of rumors of war and see the belligerent attitude assumed by the dying monarchies of Europe as a bluff to frighten their enemies; at the same time trembling with fear at the portends of the coming revolution which will be their overthrow, we pray that in our own beloved country the counsels of wisdom may prevail, so that her mission can be to direct the nations of the earth to that condition of life which is founded upon the spirit of love as it is the all conquering power.

May all who love the truth be encouraged. We wish all of our gospel friends a prosperous year, and may the cause that we have given our life to sustain be blest as the result of faithful efforts.

Hamilton DeGraw.

West Pittsfield, Mass.

Jan. 1898.

We enter the Home Circle for the first call since 98 has been substituted on the record of time, for the familiar 97 of the past year.

That, now, has taken its place in life's history, and the present and future await our writing. May its pages reveal to us the beauty of a life of true consecration, and of Christ-like deeds.

As we took up a paper this morning we noticed these words by Phillips Brooks; "What is going to be our truth for the New Year? Is it not that the love which has never deserted us shall come closer to us, because it finds us readier to receive it,—making us better, stronger, purer, nobler, more manly, more womanly, more fit for life. Not because God loves us any more, but because we with new openness are more ready to receive him into our lives."

There are beauties in the rocks and stones which we daily see, not noticed, until by careful study we learn of their wonderful formation. The smallest flower possesses a double beauty for us when we analyze each separate part, and realize the use of each in forming the perfect whole; and the dainty flakes of snow, reveal to us history of past miracles, as we investigate the truths of their formation.

All around us are hidden beauties which only eyes opened to see, and a mind prepared to receive can fully appreciate. So with our spiritual natures quickened, we shall see in every phase of life the wisdom, love, and power, of an unseen hand.

We have had some very cold wintry weather. The snow fell, the wind blew, and the cold was so intense that their united forces nearly formed a blizzard. The thermometer stood at ten deg. below zero at one time which was a signal for all water pipes so situated as to be able to hear of it, to refuse to hold the frozen water within them, until coax to resume their work once more.

Among the blessings for which we daily

are grateful, not the least is the daily addition of strength, which Brother Ira obtains, tho at present not free from suffering, we are glad for all taken from him.

Our little girls were made glad on Christmas eve, by a nicely laden Christmas tree, its variety of fruits were eagerly gathered by them.

May the coming year be one of true blessing to all of our friends, while each day as a step heavenward, leads to perfect happiness the glory of a Christ-like life.

Fidella Estabrook.

Narcoossee, Fla.

Jan. 1898.

THE tide of winter travel and business has never set so strong toward Florida as it does to-day, all telling a good record for the future of the State. The leading question of the tourist is this,—"Is the soil of Florida capable of raising enough to sustain the farmer?"

Florida is willing to trust her own unaided charms, even against the false reports that have been made. Let the farmer come and show for himself or go and see what his neighbor has done. The enterprising advertiser of the Pacific coast has caught the men who deal in wheat, and pork and beef, while Florida has done all too little to offset these efforts of the California boomers. Since writing the above we have had another sad experience. Jan. 1, 2, and 3rd. Florida is again visited with an untimely freeze. The mercury fell to 25 deg. below freezing, which killed much of the vegetation that was not protected by fire or shelter.

This may, for the present, retard the tide of emigration which has been so strongly turned this way. Like the other states, Florida has a dark side, and has also a bright side. Three years ago we had a big freeze which cut down most of the fruit trees north of the frost line, and the state has hardly recovered from that sad blow. "A smooth sea never made a skilled mariner." We can hardly learn humility and tenderness, except by suffering.

Andrew Barrett.

Shaker Station, Conn.

North Family.

Jan. 1898.

How fast time flies! The years speed by before one has scarcely time to realize they have begun. Another month and a year will have expired since the first Canaanites migrated to the beautiful land of Connecticut. How strange, and yet how real!

Once more the holidays have bid us adieu. Christmas was spent in a very pleasant manner. In the a. m. all Enfield attended Service at the Church.

In the p. m. an entertainment was given at the North family in which the three families participated

We have many blessings for which we need be thankful; one we should prize above all others, is the pure relationship we are called to sustain as Brethren and Sisters in Christ, in whose hearts dwell no envy, anger, nor strife, for this must be consumed by the love of God.

*Edith Shufelt.***Pleasant Hill, Ky.**

Jan. 1898.

So far our winter has been quite pleasant. Only a few days since the mercury fell to 10 degrees above zero. Our first snow fall was about Christmas, of some two inches, but in a few days it was all gone.

During the autumn we had two months of severe drought, but subsequently the rain and sunshine revived and gladdened the fields with a lovely carpet of green.

Our apples were almost a failure, but of small fruits and vegetables we had a good crop.

During the past season the West family made some needed repairs on several of the buildings, and after the painting had closed a decided improvement was manifested.

We have many blessings for which we make many expressions of thankfulness.

*Nancy L. Rupe.***Enfield, N. H.**

Jan. 1898.

"MAN-LIKE it is to fall into sin,
Fiend-like it is to dwell therein,
Christ-like it is for sin to grieve,
God-like it is all sin to leave."

The above quoted rhyme, is a good one to preface the new year's volume of events, to remind us that virtue pays, and the way of the transgressor is hard. If it is written with the life pen of loyalty to faith, home and associates, it will be worthy of divine acceptance when finished.

To reflect upon the progress and failures made during the past year, will be time well spent, if we reconstruct any wreckage made, strive to make more practical the law of love, that in honor preferreth one another, and endeavor to do what we can to keep pace with the light of our day.

One of the gladsome events of the old year, Christmas, we spent in a manner worthy of our calling. Our dining-room was tastefully decorated with wreaths of evergreen, spruce branches and potted plants. While at breakfast, Eldress Rosetta Cumings, read a Christmas essay, after which, six little girls marched around the tables singing a merry Christmas song. At ten o'clock, our North family assembled with us, and we devoted an hour to singing hymns, giving testimonials of faith, and the rendering of two pieces written for the occasion, by Sisters, Abbie Appleton and Agnes Parker. In the evening, the Sisters prepared a surprise oyster and cake supper, after which, we spent an hour in social communion, followed by an entertainment, given by our youngest people, and the unlading of a heavily laden Christmas tree, in whose gifts all shared.

With us, the old bell of tradition, tolling out refrains of fear, bigotry and superstition, notes of "sounding brass" denoting ways unprogressive and inconsistent with right living, has been substituted by the one of sweeter cadence, of kindness and deeds that spiritualize and make gladsome home life. Its new strokes,

sound the alarm of danger in remaining in the maze of regarding all things as they are, as well, and not passing into clearer and newer conceptions of duty, that "build as the wise build," a character of stronger virtue and larger usefulness,—thus bettering society.

We wish every reader of *THE MANIFESTO* to a happy new year, and long life to our organ of faith.

George H. Baxter.

OUR EXCHANGES.

THE RELIGIOUS TELESCOPE of Dayton, Ohio, is an able advocate of the "United Brethren in Christ." Its editorial care is under the management of I. L. Kephart, D. D. A close application to the teachings found in the *TELESCOPE* would establish a beautiful church of united Christian Brethren and Sisters.

THE NASHUA WEEKLY TELEGRAPH is published in Nashua, N. H. under the direction of the Telegraph Pub. Co. It informs us that it is "A political, Literary and Home Journal."

SENT OF GOD is published in Tabor, Iowa, by the "Hepzibah Faith Home Association." All workers connected with it work free, and trust God for their support. It is indeed, a great mission to be sent of God.

THE DIOCESE OF ALBANY is a Magazine of Church Literature and published in the interest of the churches of the Albany Diocese.

THE GOOD WAY is published by the "Good Way Association" at College Mound, Mo. This paper is "The Advocate of Holiness, Unity and New Testament Church Order."

THE CHURCH ADVOCATE AND HOLINESS BANNER, is published by the "Board of Publication of the Church of God," at Fort Scott, Kansas.

THE PORTSMOUTH JOURNAL published by L. W. Brewster and Son at Portsmouth, N. H. It is a paper of Literature and Politics and for more than one hundred years has been the weekly visitor to a large class of readers.

WE are informed that since the publication of the "Standard Dictionary" by Funk and Wagnalls, that not less than three hundred, including Editors, Publishers, Writers and Speakers, have agreed to adopt Rule 1st in "Simplified Spelling." The change is very slight, and yet a step in advance.

ONE account says there was in the Ark, 1794 snakes and 2660 crows.

THOMAS PAINE was the friend of Washington, Jefferson and Monroe.—*H. J. Mangerum.*

SPIDERS are raised in Philadelphia and sold at \$10.00 per hundred. They are used for stocking wine cellars.

A MALTESE cat in New York has six toes and from time immemorial these have been regarded as mascots.

ST. PETERS in Rome is the largest and handsomest church in the world.

Sanitary.

WHAT THE HINDOOS THINK.

THAT able and learned Hindoo, Mr. Dharmapala, who represented one portion of India in the World's Congress of Religions at Chicago, writing to a friend in Chicago after his return to Calcutta, said: "It is a sign of the times that from the reeking shambles of the most inhuman city on the globe there should come a voice appealing to the tender instincts of man to refrain from destruction of animal life. If I had the means, I would distribute a hundred thousand copies of your brochure in that Butcher City of the West—Chicago. You have a great cause—vegetarianism; and if you could only convert Armour to put a stop to his unparalleled slaughtering of the dumb beasts, you

would go to immortality. It is a shame that the enlightened portion of the world continues to kill and eat innocent birds and animals "and it is more shameful still that Christians continue to fatten, kill and eat hogs, the very hogs that their Bible commands them not to eat. What vices, what crimes, what sins are Christian nations not guilty of?—*Selected.*

AN ACROSTIC.

By James Carr.

The man who does little things for God
with fidelity will be given the power
to do great things.
Happy is he that can look up but to be
useful we must look down.
Every guide-board pointing toward heaven
says, "Start now."
Man is not right in his religion when he
makes a wrong use of his money.
All admire pluck but more like to be
plucked.
No man can ask God for much who is not
willing to do much.
It is not what we give to God but what we
keep from Him that makes us poor.
Faith in God will move mountains, money
can only make a tunnel through some
of them.
Everybody who tries to make others hap-
py gets paid for it in heaven's coins.
Some people can trust God as long as they
have plenty of money, but when the
bank breaks their religion goes with it.
Take from love the power to suffer and it
could never speak.
One of the most terrible things about sin,
is that it makes us dissatisfied with
God.

South Union, Ky.

TRUE TO LIFE.

THE editor of the Murfreesborough (Tenn.) *News* thus accounts for hard times: "We let our timber rot and buy fencing. We throw away our ashes and grease and buy soap; we raise dogs and buy hogs; we raise weeds and buy vege-

tables; we catch five-cent fish with \$4 rods; we build school-houses and send our children off to be educated, and, lastly, we send our boys out with a \$40 gun and a \$10 dog to hunt ten-cent birds.

[Contributed by Eldress Harriet Goodwin.]

HOPE.

By J. V.

Oh! do not trail your banners,
But raise them up on high;
Shout! shout the glad hosannas,
Immortals never die.
With God above, who loves you,
Almighty to defend,
Mind not the storms which prove you,
He is your faithful friend.

Tho on life's stream your voyage
May be fierce and wild and long,
Or gentle as a Summer's day
With little seeming wrong;
Still, let us take it as it comes,
Shun lethargy and hate
For "many mansions," many homes,
For those who trust, await.

Seek good and true companions,
Be pure in thought and speech,
And let the light of reason
E'er guide on sea and beach.
This world is but a training school,
We can but go through college;
Up yonder's our post-graduate,
To seek eternal knowledge.—*Selected.*

Deaths.

Indiana Pilkington, at Pleasant Hill, Ky. Dec. 25, 1897. Age 91 years and 7 months.

Sister Indiana has been a member of this Society for twenty-nine years. She was a woman of sterling character and of intelligence. All who knew her, loved her and she was, indeed, a Mother in Israel. Death had no terror, and she gladly obeyed the summons, "Come up higher."

J. W. S.

Books & Papers.

An important and interesting article on Mexico occupies the leading place in FRANK LESLIE'S POPULAR MONTHLY for January. It is written by Frederick Stone Daniel, and treats in an entertaining manner of the country's history and the character and occupations of the people. There are many illustrations. The third paper of the series on Andrew Jackson is given in this number, and in it Captain John M. Tobin tells about The Military Heroes of Jackson's Time, the text being well sprinkled with good portraits. Then there is an article on The Presbyterians, by Rev. D. J. McMillan, of the Presbyterian Board of Home Missions. This is the second of a series of illustrated papers on the Religious Denominations of America. In an article entitled Fair Cincinnati, Charles Thomas Logan describes graphically the attractions of the Queen City of the West. Other illustrated papers are Beet-Sugar Culture in California, by Frederick M. Turner; The Lance in the German Army, New Year's Day Festivities, A Probable Giorgione, and The San Carlos Indians. There is an interesting installment of the serial The Catpaw, which appears to be drawing to a close; several short stories, contributed by J. Frederic Thorne, Eleanor C. Scott and others; a number of really good poems, and the always attractive young folks' department.—*Frank Leslie's Publishing House, New York.*

The wife of the President has given special permission to John Philip Sousa, The March King, to dedicate to her his new composition, just finished, and which will be called The Lady of the White House. Mrs. McKinley forwarded her permission last week to the editor of *The Ladies' Home Journal*, which will publish the Sousa composition complete in its next issue. This magazine has also received for the same number a new and large portrait of Mrs. McKinley, taken a few days ago in the White House conservatory. This is the second photograph which the President's wife has allowed to be taken within ten years, the first portrait taken of her since 1867 having also gone to *The Ladies' Home Journal*, which published it in its last October number, causing the entire edition of that issue to be exhausted.

Several illustrated articles of more than ordinary interest are to be found in the Magazine Number of THE OUTLOOK for January. Among them is the first installment of Edward Everett Hale's James Russell Lowell and His Friends, which has portraits of Lowell, Emerson and Longfellow, of singular beauty, and unknown to the general public. This series of articles by Dr. Hale will be the most prominent feature in THE OUTLOOK for 1898, just as Mr. Justin McCarthy's Story of Gladstone's Life, now exciting so much atten-

tion in its book form, was in 1897. The other notable illustrated features are The New York Public Library, by John S. Billings, the Director of the Library; The Picturesque in American Life and Nature, by Charles Dudley Warner, as interviewed by Clifton Johnson; and Sloyd (the Swedish system of manual training,) by W. S. Harwood. With this number begins the publication of Dr. Lyman Abbott's series on The Life and Letters of Paul, first delivered as addresses at Plymouth Church, Brooklyn. The fiction of the number is supplied by a short story called Billy-Boy, by William Canlon, author of the charming stories in W. V., Her Book, and The Invisible Playmate; while a most amusing sketch called Little Students in Griggsville, by the Rev. Uriah X. Buttles, adds to the entertaining element. (\$3 a year. The Outlook Company, 13 Astor Place, New York.)

Everyone loves flowers, nature's sweetest gift to man, but not every one can grow plants that will thrive and bloom. It is the mission of the magazine, HOW TO GROW FLOWERS to publish, in practical form, such information as will enable even amateurs to have success with flowers. The January number of this publication is an unusually valuable one. Eben E. Rexford, perhaps the highest floral authority in the country, writes clearly and interestingly on "The A. B. C. of Successful Floriculture." Article Mr. Rexford discusses the first principles of flower growing. Other articles and departments are of timely value. Sweet Peas, Carnations, Roses, Spider Lilies and Flowers at the Nashville Exposition are some of the leading subjects. Five cents a copy at newsdealers or fifty cents a year, with elegant plant premium, of the publisher Springfield, Ohio.

REMINISCENCES OF AN OCTOGENARIAN IN THE FIELD OF INDUSTRIAL AND SOCIAL REFORM by Joshua K. Ingalls.

As the first item of interest was an experience sometime in the year 1821 when the author was an infant of only five years, there has been a long series of years through which to study "The Ways of Man." The closing of this wonderfully interesting story takes place in July 1897. In the experience of more than seventy years the author has walked and talked, most familiarly, with many of the leading men of the country, and also become interested in many of the reformatory movements that were agitating Society, so that his book of Reminiscences or the story of his life becomes intensely interesting, especially to those who can bear in memory many of the pleasing incidents which he so graphically narrates.

Published by the Gazette Co., of Elmira, N. Y.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for January 1898, has for the first article, A Personal Interview with Hon. Russell Sage, by Jessie A. Fowler. This article is illustrated with two portraits.

Imitation by J. H. Shubert; Phrenotypes No.

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THE MANIFESTO.

10 by H. S. Drayton M. D. with an illustration of Henry George.

What is Quality by Jules Buchel; Physiological Studies of the Ear.

Herman Vezin with illustrations, by D. T. Elliott. The Amateur Phrenological Club by Elsie C. Smith. Science of Health which are truths founded on Fact. Child Culture by Uncle Joseph, and, indeed, Uncle Joseph has his article finely illustrated.

Geographical Studies referring to Calcutta, etc., etc.

Fowler & Wells Co. 27 East 21st St. New York

"HOME, MARRIAGE, AND FAMILY RELATIONS" by James Ingalls, and published by H. L. Hastings of Boston, Mass. deals as one sees by the title page with subjects of vital importance in the social life of the world to-day. The book shows the need there is for a moral revival, the necessity for quickening the ethical sense of man, and shows parents that the home furnishes better opportunities for instructions in righteousness than either the church or school. This is no new truth but one that can not be too often repeated. The book deserves the attention and patronage of all who are desirous to know the best way to give society not only cultured men and women but men and women of such sterling moral character that they will be able to assume the responsibilities of "HOME, MARRIAGE AND FAMILY RELATIONS" by fighting baseness and dishonor.

NEWSPAPER ADVERTISING IN THE UNITED STATES. A book of two hundred pages, containing a catalogue of about six thousand newspapers, being all that are credited by the American Newspaper Directory (December edition for 1897.) with having regular issues of maps of each and every State of the American Union, naming those towns only in which there are issued newspapers having more than 1,000 circulation. This book (issued December 15, 1897) will be sent, postage paid, to any address, on receipt of one dollar. Address The Geo. P. Rowell Advertising Co., 10 Spruce St. New York.

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